o. I.] [APRIL 7, 1798.

THE

eligious Monitor, or Theological Scales.

Great is the TRUTH, *and stronger than all things.* ESD.

THEOLOGICAL REMARKS.

FROM the earliest ages of the world, mankind, however rude and ignorant, have had some impressions of a *Supreme Power*. Different nations have had different ideas of the manner and the place in which this exists. Some have supposed it to reside in the sun; others, in the moon, and many have worshipped it in the figures of different animals; while some very [illegible] views have [illegible] which do not make use of images in their worship. But I suspect that Protestants have generally entertained a very erroneous idea of this practice. They suppose that Pagans adore the sun, or a certain Deity, whereas the truth is, they consider these objects as the [illegible] the Deity, and not [illegible] himself. This [illegible] absurd; but [illegible] those [illegible]

and the particular reſidence of the Supreme Being, that they will not ſuffer any ſecular tranſaction, however innocent, to profane the ſacred walls. All this may be well; but while we pity the Egyptian who paid divine honors to a cat or a cow, we ſhould be extremely cautious that we do not reverence ſomething equally remote from the only proper object of divine homage.

Many nations, even thoſe denominated *barbarous*, have believed in one Supreme Being or Spirit, inviſible and poſſeſſed of all the moral attributes, as well as of infinite power. This is and has been from the earlieſt ages, the belief of the Perſians. The Hindoſtan Bible or *Shaſta* gives an account of the creation of the world, of the lapſe of the ples of which muſt have pre- ed from time immemorial, ture deſtruction by fire, auſ ing to the ſcripture conflaa tion, is mentioned as an art of belief.

The groſſeſt ſavages, in many parts of the world, have entertained ideas of a Deity that would not diſgrace a Chriſtian.

The Narraganſet Indians, and probably other tribes, believed in one Good Spirit, who, they ſaid, reſided at a great diſtance ſouth-weſt; and with him good ſouls were to live after death. At the ſame time, they like moſt other nations, believed in a *Bad Spirit*, who was the cauſe of all evil, for which reaſon they endeavored to conciliate his affections by worſhip and adorati

The Perſians had ſimilar i —their *Horomuz* was the

derived from their own intellectual powers, as they are conversant with the works of nature: These may show, that there is a God—that he loves righteousness, and hates iniquity—that in the course of his administration, he will make a display of this inward disposition of his heart—and that sinful beings, therefore, shall be the objects of his punitive justice. Hence, as we are sinners, to expect the approbation of our Judge, and to enjoy his felicitating smiles, is groundless, if we discard the gospel. Arguing, therefore, on principles of reason, aside from revelation, we must be reduced to despair.

N. B. Deists are as great enemies to natural, as to revealed religion.

It being the desire of the Editors to benefit all classes of their readers, they have in this Number, commenced the publication of a series of extracts from a work intitled, "An alphabetical compendium of the various Sects which have appeared in the world from the beginning of the Christian Æra, to the present day."—*To be continued, as the limits of their work will admit.*

CALVINISTS.

THEY derive their name from John Calvin, who was born at Noyen, in Picardy, [illegible] studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, and eloquence, rendered him respectable even in the eyes of his very enemies.

The principal tenets of the Calvinists are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

I. That GOD has chosen a *certain number* in Christ, unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his *free grace* and *love*, without the least fore-sight of *faith*, good *works*, or any conditions performed by the creature: and that the rest of mankind he was pleased to pass by and ordain them to dishonor; and wrath for their sins, to the praise of his vindictive justice.

For, as the *Deity* is infinitely perfect and independent in all his acts, the manifestation of his essential perfections must be the supreme end of the divine counsels and designs. Prov. xvi. 4. *The Lord hath made all things for himself, &c.* Since GOD is omniscient, it is evident that he foresaw from everlasting whatever should come to pass; but there can be no prescience of future contingents; for what is certainly foreseen, must infallibly come to pass, consequently the prescience of the Deity cannot be antecedent to his decrees.

The sacred scriptures assert the doctrine of the divine sovereignty in the clearest terms.—Rom. ix. 21. *Hath not the Potter power*

power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor? See from verse 11, to the end of the chapter. The same divine author presents us with a golden chain of salvation in Rom. viii. 30. To the same purport see Eph. i. 4. Acts xiii. 48. and a variety of other passages in the sacred oracles.

II. That Jesus Christ, by his death and sufferings made atonement *only* for the sins of the *elect*.

That is, that redemption is commensurate with the divine decree. Christ has absolutely purchased grace, holiness, and all spiritual blessings for his people. For, if GOD really intended the salvation of all men, then no man can perish. *For the counsel of the Lord standeth forever.* Ps. xxxiii. 11. There are express texts of scripture which testify that Christ did not die for all men. John vi. 37. *All that the Father giveth me, shall come to me:* and in John x. 11. Christ stiles himself, *The good shepherd, who lays down his life for his sheep.* This is also implied in our Saviour's limitation of his intercession. John xvii. 9.

To suppose that the death of Christ procured only a possibility of salvation, that depends upon our performances of certain conditions, is contradictory to those scriptures which assert that salvation is *wholly* owing to *free sovereign* grace. If Christ died for all, and all are not saved, the purposes of his death are in many instances frustrated, and he shed his precious blood in vain: to suppose this would be derogatory to the infinite perfections of the great *Redeemer:* therefore, he did not die for all, and all for whom he died will certainly be saved. *(To be continued.)*

☞ There are almost 300 sects among the people professing Christianity, and all but their own denomination are antichristians! The whole body of christendom compared with Paganism, Jews and Mohammedism will not bear a much greater proportion than one to seven.

A WORD IN SEASON.

A word fitly spoken is like apples of gold in pictures of silver. Prov. xxv. 11

THE late excellent and rev. Mr. James Hervey, rector of Weston Flavel, being one day on a journey, a lady who happened to be in the carriage with him, expatiating in a very particular manner on the amusements of the stage, as being, in her esteem, superior to any other pleasures. Among other things she said, There was the pleasure of thinking on the play before she went, the pleasure she enjoyed when there, and the pleasure of ruminating upon it when on her bed at night. Mr. Harvey, (who sat and heard her discourse without interrupting her) when she had concluded, said to her, that there was one pleasure more besides what she had mentioned that she had forgot. What can that be? said she, for sure I have considered the enjoyment before hand,

at

at the time—and afterwards. Pray, ſir, what is it? To which Mr. Hervey, with a grave look, and in a manner peculiarly amiable to himſelf, anſwered, Madam, the pleaſure that it will give you on your DEATH-BED. A clap of thunder, or a flaſh of lightning could not have ſtruck her with more ſurprize. The ſtroke went to her very heart, and ſhe had not one word to ſay, but ſeemed quite occupied in thinking upon it. In ſhort, the conſequence of that well timed word was, that ſhe never went any more to the play-houſe, but became a pious woman, and a follower of thoſe pleaſures which would afford her true ſatisfaction on her death-bed.

Meſſrs. Printers,

AS you propoſe to publiſh in the RELIGIOUS MONITOR ſuch information as you can obtain concerning Miſſionary Societies, and the ſucceſs of miſſions which are made to preach the goſpel in different parts of the world, it will be uſeful to give ſome account of the different Miſſionary Societies which have been formed.

Early in the preſent century, the ſociety in Scotland was inſtituted for propagating chriſtian knowledge. This ſociety has been remarkably ſucceeded, both in the advancement of its funds, and the accompliſhment of the purpoſes for which it was inſtituted. In little more than eighty years, their funds have increaſed from one, to more than eighty thouſand pounds ſterling. At preſent they have about three hundred ſchools under their care, well ſupplied with teachers.—Nearly three hundred thouſand have already been educated in thoſe ſchools. They have alſo ſent out a conſiderable number of miſſionaries and catechiſts into different parts of the world. Among thoſe were the Rev. Mr. Brainaird, and the Rev. Mr. Kirtland (now living) who with great ſucceſs labored among ſome of the Indian tribes in America. For a further account of this ſociety, ſee Miſſionary Magazine, page 26.

The Moravian Brethren have done more to ſpread the goſpel than any other denomination.—Their miſſions were begun about 50 years paſt: the date of their ſeveral ſocieties is unknown to the writer; but it is a fact they have now more than a hundred and thirty miſſionaries, among the unenlightened in the four quarters of the globe.

In the year 1792, the particular Baptiſts in England formed a miſſionary ſociety. So long ſince as June 1793, they were able, and did ſend out two miſſionaries to the Eaſt Indies, who appear to have had great ſucceſs in their miſſion. Their number of miſſionaries has increaſed with their funds, which has been very rapid.

N. B. The practice of dedicating the evening of every firſt Monday in the month, to ſolemn prayer for the ſucceſs of miſſionaries more eſpecially, is generally adopted by thoſe of the Baptiſt communion, thro' England

land and Wales. In the month of September 1795, a miſſionary ſociety was formed in London, by miniſters and laymen of various denominations. This has been ſucceeded beyond all expectation. The amount of their fund I cannot aſcertain; but it muſt be very great, for in Aug. 1796, they were able to ſend 29 miſſionaries to the South Seas, and to purchaſe a ſhip to tranſport them thither at £. 10,000 ſterling including other expence: and at the ſame time they contemplated another miſſion to Africa. This is one of the principal inſtituted Miſſionary Societies.

In 1796, a miſſionary ſociety was formed by Miniſters and laymen of different denominations in the city of New-York. Their fund is conſiderable—donations have been liberal. People of all [illegible] are ready to countenance and ſupport this truly benevolent inſtitution. A ſociety of the ſame nature has been formed at Albany, and another at Philadelphia. Tho' Connecticut is much behind hand in this noble and evangelical work, yet we have the pleaſure to ſee things ſhaping and ripening faſt for the inſtitution of ſuch ſocieties in our own ſtate.

This ſtatement will enable your readers, ſirs, to underſtand and reliſh ſuch miſſionary information as from time to time you may think proper to communicate. To Infidels and men of *no* religion it *may* be pleaſing to hear, that uſeful knowledge is propagated among the heathen; but to Chriſtians of every denomination, it muſt afford the greateſt pleaſure, to ſee meaſures purſued to ſpread the goſpel among thoſe who ſit in darkneſs and the ſha-

[illegible]

Danbury, March, 1798.

HYMN.

JESUS left the realms of glory.
(O give thanks to God on high)
As is told in ſacred ſtory,
Man became for ſin to die;
Joyful news our hearts to gladden,
Tidings good to ſinful men;
He from ſepulchre is riſen,
Sing this news in higheſt ſtrain.

Glory to the God of heaven!
Hark! the ſong of heavenly hoſts,
Great good will to men is given;
Peace on earth that once was loſt,
Let's rejoice while loudly ſounding
Cordial join this heavenly hoſt,
Join with thoſe who bow before him,
Though a little hated Throng.

Till we ſee his ſecond coming,
Truſt in him and patient wait,
When his ſaints around him ſhining
Him ſhall ſee in royal ſtate.
Then let's purge away the leaven,
Sin eſchew, falſe doctrine ſhun;
Glorying in the grace from heaven,
Chriſtian race before was run.

Let's in chearful notes adore him,
Forth his praiſe with ſincere joy,
Singing love and grace abounding,
Be our conſtant ſweet employ;
Grant to us it may be given
When we die and leave this earth,
In his ſtrains to ſing in heaven,
Songs once ſang at Jeſus' birth.

☞ "*A Diſſertation on* HERESY" is received, and will adorn our next number, being a very ingenious performance.